Start of Robert and Bonnie Cohen Collection.

AR 11695

Sys #: 000356894

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AR 11695 1/1 Robert and Bonnie Cohen Collection 1897-2008 Archives

DEUTSCHES REICH

REISE-PASS

DEUTSCHES REICH

(Stempelmarke)

Gebühren
3.- RM.

REISEPASS

Nr. 67

NAME DES PASSINHABERS

Aurelie Cohen geb. Israel

BEGLEITET VON SEINER EHEFRAU

UND VON ——— KINDERN

STAATSANGEHÖRIGKEIT

Preußen

Dieser Paß enthält 32 Seiten.

Ehefrau

Lichtbild

Unterschrift des Paßinhabers

Aurelie Cohen geb. Israel

und seiner Ehefrau

Es wird hiermit bescheinigt, daß der Inhaber die durch das obenstehende Lichtbild dargestellte Person ist und die darunter befindliche Unterschrift eigenhändig vollzogen hat.

Langenberg Rhld. den 27. August 1931

Polizei-Verwaltung Langenberg (Rhld.)

i. V.

Polizei-Oberinspektor.

PERSONENBESCHREIBUNG

Ehefrau

Beruf	/
Geburtsort	Langenberg
Geburtstag	30. März 1861
Wohnort	Langenberg
Gestalt	klein
Gesicht	rund
Farbe der Augen	braun
Farbe des Haares	meliert
Besond. Kennzeichen	keine

KINDER

Name	Alter	Geschlecht

GELTUNGSBEREICH DES PASSES

In- und Ausland.

Der Paß wird ungültig am

26. August 1936

~~wenn er nicht verlängert wird.~~

Ausstellende Behörde

Langenberg Rhld. Datum 27. August 1931

Die Polizei - Verwaltung.

Der Bürgermeister

Unterschrift

Polizei-Verwaltung Langenberg (Rhld.)

VERLÄNGERUNGEN

1.
Verlängert bis .....

....., den .....

Dienststelle

.....

Unterschrift

.....

2.
Verlängert bis .....

....., den .....

Dienststelle

.....

Unterschrift

.....

3.
Verlängert bis .....

....., den .....

Dienststelle

.....

Unterschrift

.....

Aurelie Cohen
p. 67.

Komisarz Gen. R. P.
w GDAŃSKU
Biuro Paszportowe

Pobr. opł. kons. gld. 1.—

WIZA PRZEJAZDOWA Nr. 2937/9

Jednorazowy / ~~krotny~~ przejazd do Niemiec

~~i z powrotem~~ dozwolony w ciągu ważności wizy przez każdy punkt przejściowy w ——

i w ——

Przejazd może być rozpoczęty w ~~ciągu~~ ~~dni~~ od daty wystawienia wizy i może trwać dwa dni —— za każdym razem.

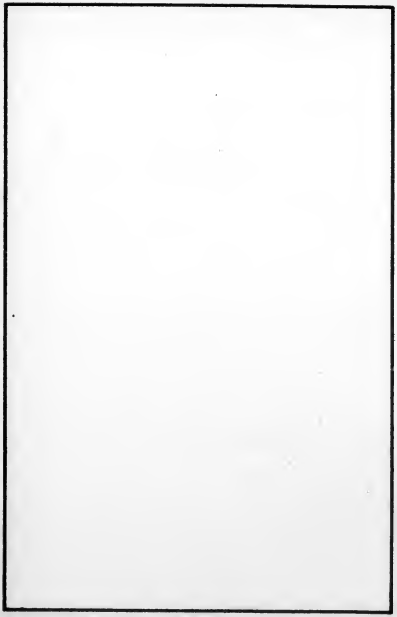
Wiza ważna do 12. XII. 1931 włącznie.

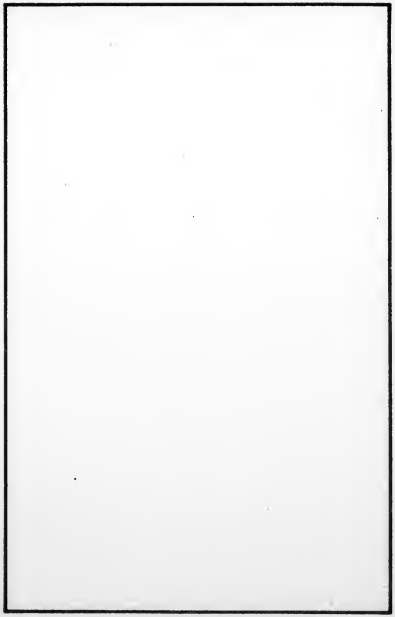
Dn. 12 listopada 31

[signature]

Wiktor Stankowski
Kier. Biura Paszp.

KOMISARZ GENERALNY POLSKI W GDAŃSKU





zur

Goldenen Hochzeit

des

Herrn Samuel Steilberger

und

Frau Friederike geb. Simon,

am

12. Dezember 1894,

Elberfeld.

Unter dem Segen Gottes

ist heute, am 1. Tage der Woche, dem 1. des Monats Siwan im Jahre 596 der jüdischen Zeitrechnung, das ist Sonntag den 31. Mai 1936 der bürgerlichen Zeitrechnung

die religiöse Trauung

des Herrn Hans Cohen
wohnhaft in Frankfurt a. Main
mit Fräulein Erika Samuel
wohnhaft in Frankfurt a. Main

hier zu Frankfurt am Main feierlich vollzogen worden.

Bräutigam und Braut gelobten einander zu achten und zu lieben, in Treue einander anzugehören und alle Pflichten, die die neue Lebensgemeinschaft ihnen auferlegt, gewissenhaft zu erfüllen.

Zur Beurkundung dessen

Unterschrift des Bräutigams: Hans Cohen

Unterschrift der Braut: Erika Sara Cohen geb. Samuel

Trauzeuge

Trauzeuge

Dr. Salzberger
Gemeinderabbiner
Frankfurt a. M.

Diese Trauung vollzogen zu haben bezeugt:
Rabbiner Dr. Salzberger

by Wilfried Schmidt

FAMILIE ISRAEL

1. SALOMON ISRAEL (Schutzjnde/Beleg?) 1787
· in:
+ vor 1810 in: Laugenberg
Vater:
Mutter:
vli: MARIANA MEYER, + vor 1810 inLangenberg
Kinder: 1. 1SRAELSALOMON ~ · 10.08.1787 Langenberg
+ 10.02.1861 Langenberg
2.
+

nacligewiesen:
Keruf:
Ainter:
Notizen:

2. SALOMON, ISRAEL (ab: 1846, vorher: ISRAEL SALOMON)
· 10.08.1787 in: Langenberg
± 10.02.1861 in: Langenberg
Vater: SALOMON ISRAEL ##
Mutter: MARJANA MEYER ##
vhl: Johanne Heyniann, 1786 Wisdorf; + 05.10.1832 Langenber~ vh2: 04.01.1833 Sara Meyer~(Schmeier), 15.01.1797 Limburg, + 04.07.1842 Langenberg
E: David Schmeier, Handelsmann + Limburg, Hanna David, 1833 wohnhaft: Met~mann
Kinder aus 1. Ehe:
1. Mariana Salomon · 18.10.1817 Langenberg
+
2. Arna1ie Israel ~ 1818 Langenberg?
+ 20.03.1820 Langenberg
3. Salomon Israel · 21.01.1820 Langenberg
s. ISRAEL, SALOMON ## +
4. Lisetta Salomon *25.01.1822 Langenberg
+ 06.04.1846 Langenberg
5. Manuel Israel · 1824 Langenberg?
± 02.03.1825 Langenberg
6. Mendel Israel Salomon · 21.03.1825 Langenberg
·t
7. Heymann Israel 15.09:1826 Langenberg
(~. ISRAEL, IIEYMANN ##) ± 06.10.1900 Langenberg
8. Lisette Israel · 08.07.1829 Langenberg
+ 16.06.1859 Langenberg
Kinder ans 2. Ehe:
9. Michael · 03.09.1834 Langenberg
1- 28.11.1835 Langenberg

nacligewiesen: 1830. 1855, 1861
Beruf: Metzger 1830, ohne 1842, ohue: 11/1845, Handelsmann 1855
Amier:

Notizen: Nimmt im Gegensatz zu seinem Sohn (Israel, Salomon ##) den Vornmnen seines V~ters (s. Salomon Israel ##~ zum festen Familiennamen an und heiBt somit Salomon, Israel, w~hrend sein Sohn den Namen Israel als erblichen Familiennarnen ffihrt. Diese Namenswahl stelit im Ge~ensatz znni Gesetz, deun da Vater und Sohn unterschiedliche Familiennamen wThlen, kann niclit von erblichen und festen Fainiliennamen gesprochen werden.
(Text in Ordner HstaD, II a Bib 25.Siehe clazu auch **HERZ DAVID ##**)
Text der religi6sen EheschlieBung am 04.01 *.1833* in der Synagoge in

Langenberg: Israel Salomon und Sara Schrneier wurden heute Nachmittag urn 2
Uhr **in** Gegenwart der Zeugen Abraham Kaufuniun und Jacob Hirsch (Cohen. a.d.V.) nach den Gesetzen Israels von dem Unterzeichneten ehelich verbunden.
Langenberg, 4. Januar L.M. Cohens, Rabiner'.

3.1. ISRAEL, SOMMON
21.01.1820 in:Langenberg
+ **00.00.0000** in:?
Vater: SALOMON, ISRAEL ##(vormals: ISRAEL SALOMON)
Mutter: JOHANNE HEYMANN
vh: 28.12.1842 Kailgen Mendel, Magd, * 25.05.1802 Rheydt
Eltern: Mendel Schnuck~ ohne; G~inde1 Isac
Kinder: 1.?
nachgewiesen: 1842. 1845
Beruf: Weber 1842. 1111845, 1845
Amter:
Notizen: Religi6se EheschlieBung volizogen it. Heiratsurkunde von Leiser Fr~ink~l, Vors~inger der israelitischen Gerneinde; Salomon Simson. 40, Weber, ist als Oheim des Rr~iutigams Trauzeuge
Nirnmt 1845/46 im Ge~ensatz zn seinem Vater SALOMON, Israel ##1 den Namen **ISRAEL** als erblichen Familiennamen an.

3.2. **ISRAEL.** HEYMANN **(1895: Vollhilistr 17)**
* 15.09.1826 in: Langenberg
+ 06.10.1900 in: Langenberg **(K)**
Vater: Salomon, Israel ## (vormals: ISRAEli~i'ALOMON)
Mutter: JOHANNE HEYMANN
vhl: 16.12.1858 Rosa(lie) Steilberger ##
* 24.04.1823 Langenberg, ± 24.06.1864 Langenberg
Eltern: Jacob Abraham Steilberger **##,** Sibilla Bertha Jonas
vh2: Henriette Blech (P loch). * 05.01 1830; + 20.10.1884 Langenberg vh3: 1887 Regina Franl4 * 15.06.1852 Borken
Kinder ansi. Ehe:

1. Salomon * 03.10.1859
Il6h~r Schullesuck Reetonisehule, keimt~ D2ten, aMerdings Schiiktfoto im Archv der Sdnde Lehriing, *29.04.1875* **inch Bocliuin (Gebr. Kauftnanu)**
EWB Bocijum 1876: Lehdiisg, Qime M~nkstr. xi
2. Rachel gen. Aureli * 30.03.1861 Langenberg
vhflavid Cohen ## ± 16.04.1935 Nevig&
3 Johaime 04.02.1863 Langenber~
± 03.08.1863 LangelLberg
4. Jakob ~ 11.06.1864 Langcnbcrg
18.06.1864 Langenberg

1&ii1u~r ans 2. Ehe:
5. Jakob *:(:* 19.Oi.1866 L~igei~uerg
Hbim~r &nThesuck Ostem 181643.02. 1880 Album fur die ii5lrie Bi~emchuk zu Langenberg
Comniis, **L.02.1897 au~, Bochiun, am 22.02.1897 nachPaiis** (yJ~ **m~ij~h 19~7 New Yo± "~irnGDB**
6. Jon~ * 16111867 L'mgenberg
Th~di~rnn Sc idW~ir1v 0. t u 1 *878~0st~ni* **1882 "Albuip Thr die li~Iiew: Wii~emchffle 7111 >~enhi~ ~ niehi im GDB**
7. Adolph * 04.07.1869 Langenberg
+ 28.03.1870 Langenberg
8. Moses * 02.12.1870 Langenberg

H6h~w~r ScbuThesiick O~tem 1881-1608.1884, Benffsziel: Konclitoi
a) Album fur die IIIEle B1~emchu1e zn Langenbei~'
V l ngszeugnis~e O~lem 18844uli 1900

± nieht imGDB

9. Waltcr *27,03.1872 Langcnbcrg

|04.0' 1 o-7AT

-o ;-t i~ingenberg

0'7'-

10. Etmujuel ~I.uz.ion t~angenbeag

+

ii. Leonhard * 12.06 1874 Langenberg

Hdl- &1uilbesi-k Ostem 1884 7 Albmn fin? die h:d-ie Burremcimk zn Langetibe-g

+ ~ im *GDB*

Kinder aus *3.* Ehe:

12. Eifriede + 25.07.i 889 Langenberg

IT6irier Sebulbusuek Ostern 1899 Ostern 1904, ll6h-xe M-dc1rnschuie,

11. H&nrxe M-kbuiscliuie LU Lwigerik-i-, cnwawiiriclmis

+

13 Hugo ## 29.06>1891 Langcnbcrg

Hb1rw-r Selmibesueb: 1911 Alin- Deportation von Elberfeid lu~~| Theic sienstadt

~ I-V., I 0- A'-I- I

is. Stoidi, S. 165 am

U(Jf I Ciiliurci-t.

nacilgewiesen:

Beruf: Weber iiii?-,, 1848, *1850,* 1858; Winkelier 1861, 1874

Amier:

Notizen: U. Anzeige v. 13.02.1864 (Der Zeitungs-Bote~ hat Heymann Israel in seinem in der Vof~kuhk~ gelegenen Gesch~ift neben Spezei~i audi Manufakturwaren irn Angebot, deren Ausverkauif er nun inseriert. Offensichtlich gescUifthiche Orientierungsphase die niclit zuletzt auf die jfid. Konkurrenz in Langenberg zuriickzufiThren sein diirfte.

VoMe, 29.11.1884: H. Israel inseriert neben Colonialwaren wie Reis, Zucker, (jersie, Kaffee, Feigen, Pflaumen und 01 audi den Verkauf von Manufactur-., Kurz-, WeiB- und Woliwaren.

4.1. ISRAEL, HUGO

* 29.06.1891 in: Langenberg

+ Deportation von Elberfeld nach Theresienstadt am 22.07.1942, verschollen in Auschwitz (GDB)

Vater: Heymann Israel, (s ISRAEL, HEYMANN #~)

Mutter: Regina Frank

vi: Hedwig 'Hede' Baruch, Lebrerin

* 10.12.1893 Berlin, + 03.08.1943 ermordet in Theresienstadt

Mutter: Regina Bamch,

* 12.03.1865 Rawitsch, ± 29.04>1943 errnordet in Tieresienstadt,

am 22.07.1942 von Elberfeld, StraBe der SA 73, Jild. Altersheizn deportiert

Kinder: 1. Eva 04.04.1927 Elberfeld Haushaltsschuileiin + Deportation am 22.04.1942 naci Izbic.a,

dort ermordet

2. Bernhard 00.00.0000 Elberfeld Emigration nach England, Kindertransport?

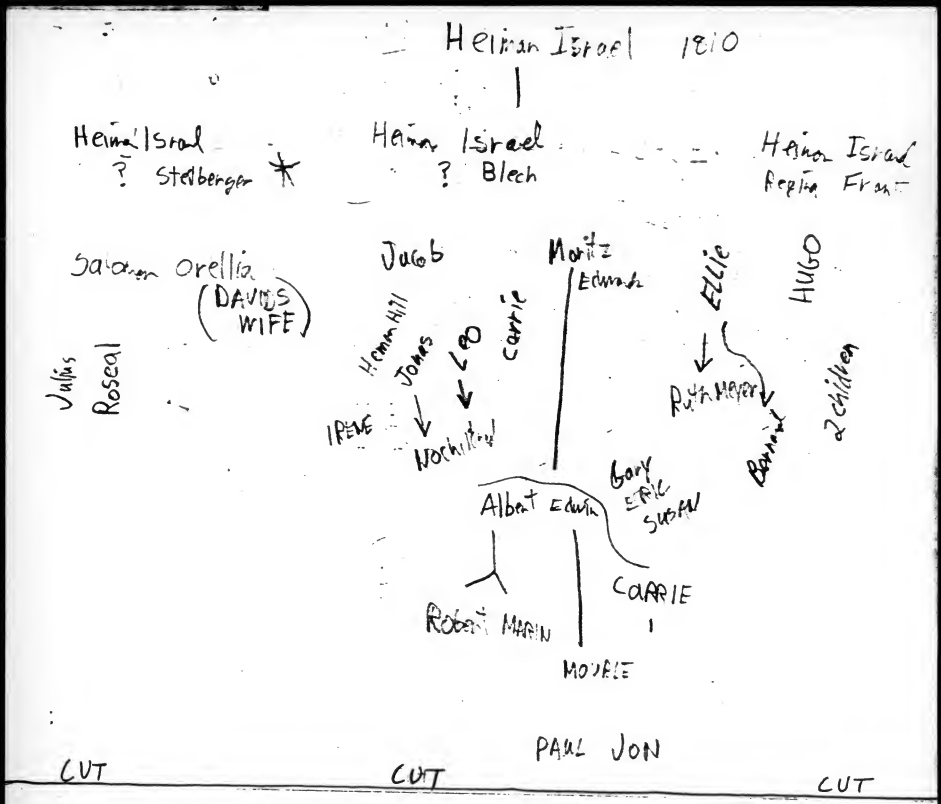
nacigewiesen: EWK: von Hauptstr. 54 als Student am 21.4.1911 naciMiinchen, zuriick am 27.03.1913 von Berlin, am- 28.09.1914 nach Elberfeld, dort selbst. Jurist, 1942 Deportation,

Beruf: Rechtsanwalt, 1935 Masseur' it. Liste Aldinger

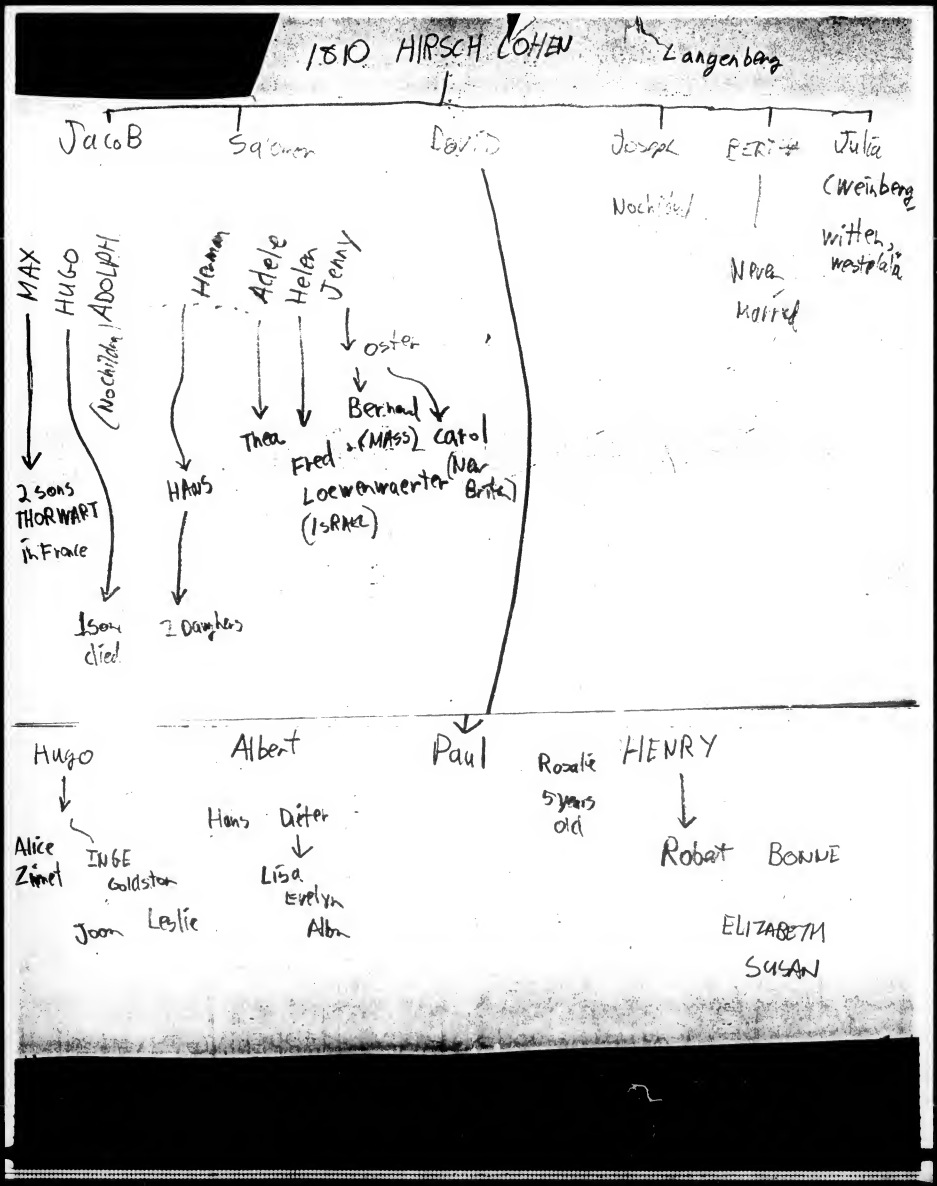
Amier:

Notizen: Gei5rt zum ersten Abiturjabrgang des Gymnasium Langenberg 1911. Studium in Mfinchen und Berlin, wo Hugo Israel offensichtlich seine spatere Frau kennenlernt. Naci der Heirat T~itigkeit als selbst5ndiger Rechtsanwalt in Elberfeld (NSDAP 1935, S. 14: Kleine Klotzbahn 17. Israel. Frau Hugo, Scireibstube, Kleine Klotzbabn 12), bel der ihn seine Frau, von BerufLebrerin, verrnutlich unterstfitzte. Zum Haushalt geh6rt audi die Sciwiegennutter Regina B aruch. Der Zeitpunkt der

Wohnraumzwangseinweisung und Trennung der Familie kann niclit bestinimi werden. Hugo Israel, seine Frau und die beiden Kinder wohuen zuletzt Brillerstr. 34 in einern sog. "Judenhaus~ w5hrend die Mutter sich im Jiid. Altersheim au±hiilt. Drei Monate vor der Deportation ilirer Eltem wird die 1 5j~ihri~e Tocliter Eva mcli Lzbica verschleppt, die Eltern werden zusammen mit der Mutter am 22.07.1942 mcli Theresienstadt deportiert. Oh es den Eltern gelingt den Soin Bernhard mitels Kindertransport ins rettende England reisen zu 1assen~ ist ungekl5rt.



* Secret BERNARD OSTER



[redacted]

1810 HIRSCH COHEN — Langenberg

- JacoB
  - MAX → 2 sons THORWART in France
  - HUGO (Nochildren) → 1 son died
  - ADOLPH
- Salomon
  - Herman → HANS → 2 Daughters
  - Adele → Thea
  - Helen → Fred Loewenwaerter (ISRAEL)
  - Jenny → oster → Bernard (MASS) → Carol (Near Britain)
- DAVID
- Joseph — Nochildren
- BERTHA — Never Married
- Julia (Weinberg) — Witten, Westphalia

- Hugo → Alice Zimet, INGE Goldston, Joan, Leslie
- Albert — Hans, Dieter → Lisa, Evelyn, Alan
- Paul
- Rosalie 5 years old
- HENRY → Robert, BONNE, ELIZABETH, SUSAN

[redacted]

לשנה טובה תכתבו

DIE BESTEN WÜNSCHE
FÜR EIN
FROHES NEUES JAHR

BEST WISHES FOR
THE NEW YEAR

BONNE ET HEUREUSE
ANNEE

HORN

Die gute Karte

24-H2209

VELBERTER ARBEITSKREIS IN DER
GESELLSCHAFT FÜR CHRISTLICH-JÜDISCHE ZUSAMMENARBEIT
IN WUPPERTAL e.V

Velberter Work Group
in association with
the Christian-
Jewish Cooperation
in Wuppertal

September 2001

Alfred Kempf

Erika Kannenberg

April, 2008

Some thought on YomHaShoah and the Second Generation

Some opening thoughts from

"Nothing Makes your Free"
Writings by Descendants of Jewish Holocaust Survivors
Edited by Melvin Jules Bukiet.

" A rock drops into the center of a pond. Ripples spread . . . like a flaming comet crashing into a boiling tar pit at six million miles per hour and the ripples spread. Consider the Holocaust the first event. Call the Pit "Europe."

. . . the survivors' was world without parents, a world of orphans.

" . . . Whether the survivors children remained in Europe as eighteenth –generation Germans or were born in the United States, within Holocaust circles the children are known as the second generation.

" The Second Generation will never know what the First Generation does in its bones, but what the Second Generation Knows better than anyone else is the First Generation. Other kids parents did not have numbers on their arms. Other kids parents didn't talk About massacres as easily as baseball. Other kids parents had parents.

"Other kids parents loved them, but never gazed at their offspring as miracles in the flesh. Most of us were not born in mangers, but we might have been. Other kids weren't considered a victory over tyranny and genocide."

"We have been given an obscene gift. It is our job to tell the story despite the fact that we can't remember a thing."

Why?
There is a sequence of historical causes and effects:
World War I, the depression, the rise of and the reaction to communism, church anti-Semitism. But those are insufficient.

The only reason the Germans killed the Jews was because they wanted to.
Why?
Because they were poor or because they were rich.
Because they were clannish and isolated or because they wore top hats and attended opera.
Because their tailors and seamstresses were spiritual, unworldly wraiths or because their bankers and journalists insidiously plotted to dominate the world from within the corridors of power.
Because they did not believe in the common deity or because they did believe in their own tribal G-d.
Because they drank the Blood of Christian children.
Because like Mt. Everest
They were there.
Because.

Attached is my for April 15, 2007

I also have a DVD I made in Arnstadt and the Cemetery in Langenberg I think would add to the impact.

Stoplersteines for Max and Rosa

Bereshit, My tale begins on the 29th of Elul, erev Rosh Hashana 5707, the day of my birth, September 25th, 1946. I will begin my story about how some events in Germany during The Second World War have affected my life. The War ended a year before my birth. This is my second generation story . . .

The story starts one level. The events been passed down to me orally; but as my life goes on it grows and has become a story with many different themes. It started as a story about a tragedy . . . It is a story about human nature, greed, fairness and politics. It jumps to the present time and the future; where I see the beginnings of chuva; in a most unlikely place; a story about individuals just seeking a normal life.

I was born in New York City, the son of Henry and Erica (Hans and Erika) Cohen. My parents were German Jewish refugees. I was raised in Washington Heights in Upper Manhattan – a neighborhood in New York City where many survivors of the Shoah settled and lived.

The late Ignatz Bubis, the head of the Jewish Community in East Berlin was born in Breslau/Wroclaw on 12 January 1927. After his liberation from the camp he made his home in Frankfurt, where he was Chairman of the Jewish Community from 1983. It was Bubis who famously said: "I am a German citizen of the Jewish faith." I guess this is the way my parents perceived things – part of their ways was still very German.

As a young child; I observed that I had many Aunts and Uncles; that I was not related to. I grew up in a community where there were few if any grandparents . . . I heard stories from time to time about how it was in Germany before the war

and what happened there. Nothing was ever explained to me . . . I knew the subject was hurtful so I never asked about more about it.

As time went by I kept on hearing more stories about what happened in Europe during the war.

My father was the fifth surviving child of David (1855 – 1922) and Aurelie Cohen (1861 –1935) He was born in 1905, in Langenberg, Westphaila, Rhineland, when my grandmother was 44 years old.

My mother was the only child of Max (1882?-1942) and Rosa (1872- 1942?) Samuel. She was born in Arnstadt, Thuringen.

My parents met while they were both living in Frankfurt. I recall my father saying ". . . that as a Jew he had no future in Germany." I remember my mother repeating stories with the words "Get Out" (of Germany) and start a life elsewhere. Years later I heard stories that he planned to leave Germany but was undecided as where to go. I believe he had thoughts of traveling to Palestine, but that never happened.

There were immigration quotas to enter the US. Fortunately, we had relatives already here who could and would sign for my parents. The immigration laws would only allow people into the US that were able to support themselves; or the signing party would have to take on the financial burden of supporting them.

My parents married in Frankfurt in 1936. They visited my Grandparents for the final time in Arnstadt. My grandparents could have left Germany with my parents; but they choose to stay behind. I heard stories from my mother saying that my grandfather said it would be difficult to start over again in another country and all this would blow over and life would be ok for them in Germany. . . I believe my grandfather was a war veteran of the first world war, fighting on the German side. I cannot verify this because the building that housed the WWI military archives was bombed and destroyed by fire in Allied air raid over Berlin.

My parents left Germany, via Hamburg on the Ocean Liner, SS Washington, United States Lines, for transit to New York; never to return to Germany. The story continues in New York in 1936. The War broke out and raged on. My mother had no news of the fate of her parents. I can only imagine how distraught she must have felt. My parents survived but my grandparents did not.

The war ended in 1945. It was a new day and their lives went on. I was born in the Fall of 1946 into a hopefully better world . . .

As I mentioned earlier I am first generation American, an only child of parents who had been greatly affected by the war and the Shoah. I was sent to Hebrew school to study for Bar Mitzvah preparation. On Jewish Holidays my parents would never attend services with me. What did I know as a young child? I just went along with their seeming odd behavior. Perhaps it was something that happened in Germany. I never questioned it. The only memory I have of them in Temple is on the day of my Bar Mitzvah.

I picked up German language skills by listening to conversations that I was not was not meant to hear. . . little did I know how these skills would be useful to me as an adult traveling across Germany; back to Arnstadt; with my Wife and Children to visit the town of my Mother's birth. While in Germany I did a rubbing of my grandfather David's headstone in a Jewish Cemetary in Langenberg.

As a young child I observed my father frequently writing letters to numerous Jewish or Governmental agencies about the House and property that my grandparents owned in Arnstadt. When the Nazi's came to power they were forced to vacate the house. My grandfather perished in Buchenwald and my Grandmother was taken my train to Poland to Belziki/Lublin. The exact details are unknown, but she perished there.

Under the Nuremburg laws Jews could no longer own property or have any basic civil rights. There was a forced sale of the property at very depreciated prices. The transfer of funds to grandparents never happened. If payment would have been made for the property it would have been paid in "Reichmarks" the currency of the Third Reich; which became worthless after the end of the Second World War.

After the war ended, the Allies occupied Western Germany with a portion of Berlin and the Russians occupied part of Berlin and the Eastern Part of Germany and other counties to the East all they way back to Russia. These were the days of the so called Iron Curtain. The Russian sector became East Germany and became known as the German Democratic Republic. The GDR was puppet state of Russia.

The years moved on. After the war the Adenauer Government in Germany set the tone for Democracy in West Germany. Years later the West German

Government was seeking favorable trade status with the West. In the US President Nixon and his Secretary of State, Henry Kissinger, who has German Jewish roots, had close ties with the West Germans. The world political situation works in strange ways. The West German Government began to assume the obligations of both East and West Germany because they considered themselves to be the entire county of Germany.

My father was able to get a small compensation payment from the West German Government for partial payment of the house. I was now in my 30's Bonnie and I were married. My daughter Elizabeth was born in 1981. My father passed away 1981. Susan was born in 1983.

Years fly by; Communism falls in the East, the destruction of Berlin Wall. . . . the irony of date of Germany reunification - the same date as the anniversary of Kristallnacht . . .

East and West Germany were now united. The political climate started to change again. There was some talk in the Jewish Press about property claims in the former East being recognized. I found a lawyer that handled such cases; he had a staff working for him In Germany. My mother began to fail. She passed away in 1994.

The lawyer told me things looked promising. The German government wanted the World War II property compensation issues to be settled so that they could move on. The Jewish claims were at the top of the compensation priority list. The German Government assumed all legal fees to accelerate this process. One day I received a copy of a property survey with a history of the property including it's present condition. Apparently, the local town used the garage on the property to service Diesel Buses. I envisioned a polluted oil soaked polluted mess.

In early 1997 I inherited the proceeds of the sale of the property. I chose not want to receive ownership of property in the former East Germany. I said to Bonnie if the property case is ever settled I want to travel there to see the property.

I never knew much about Arnstadt. In the early days of the internet, I used a search engine to find out more about the town. Apparantly, it was one of the places where Johan Sebastian Bach composed music. My mother never mentioned this to me.

We traveled to Europe in the Summer of 1997. I did not know what to expect in Germany. I decided to fly to Prague, stay for three days and take a train to Dreseden. We rented a car in Dresden and I drove on the Autobahn to Arnstadt. We stayed there in Arnstadt for three days near the Railroad Station in the center of the town. The property was several blocks away.
One morning we walked to the property and I knocked on the Door. There was no such thing as provate property; all property was owned by the state. The present owner knew who I was. He paid a government agency for the property and the agency forward the funds to my lawyer. I made myself understood with my limited German. The second language taught in East Germany in the schools at the time was Russian. The man knew about as much English as I know Russian. The man was very hospitable to us and let me enter the building and take Video.

One morning I left Bonnie and my daughters at the Hotel and I drove to Weimar and on to Buchenwald. I wanted to see this horrible place. I walked around the grounds for a while and found me way to the Archives. The people there were very helpful they spoke a small amount of English.
They gave be a Book entitled Arnstadt's Jewish Citizens which is written in German. I cannot read German. When I return home, I had it translated into English and it is posted on the Jewish Genealogy site on the web. The book was written by Protestant Cleric in Arnstadt. He has since passed away. I have had numerous conversations with his daughter via e mail.

I have also corresponded with Margot Webb who wrote the Book "Shadows at Noon" which is her personal account of Kristallnacht in Arnstadt as child.
A copy of the book is in the Central Synagogue Library. 2004 was the 1300th Anniversary year of the founding of Arnstadt. The German government published a Postage stamp marking this event.

Letters from Arnstadt
Yvonne Stecklum

From: Yvonne Stecklum [yvonne@stecklum.com]
Sent: Tuesday, January 30, 2007 1:41 PM

To: Cohen, Robert
Subject: Rosa and Max Samuel (grandparents)
Dear Mr Cohen

I haven't got in touch with you for a long time but now there is a present cause for writing to you. I'd like to inform you that commemorative plagues will be set for your grandparents here in Arnstadt. They are called "Stolpersteine" and maybe you can look at www.stolpersteine.com. This will happen in May and that's why I like to organize an exhibition together with some other citizens from Arnstadt (e.g. Jörg Kaps). We want to think of your grandparents in this way and we want that they don't fall into oblivion. (In Germany we say that we want to give the names their faces.) Please could you tell me what you think about this idea and maybe you could support us with photography's or other material.

Yours faithfully
Yvonne Stecklum

Deported, Missing, Murdered

February 26, 2007
'arnstadt@thueringer-allgemeine.de'

Democracy needs courage

ARNSTADT. They will put in place on the 21st May - the stumbling blocks that will remind of Jewish victims of the NS (Nazi) dictatorship. Arnstädt residents who were deported and were murdered in concentration camps.

The meetings of the AG " Democracy requires civil courage " were not always conducted as objectively and constructive, as this Thursday evening. The town council had cleared the way, in the case the sidewalks, for the construction, now the project is about to be realized. Time is an issue, the twelve centimeter by twelve centimeter stumbling blocks that will remind of the fate of fellow Jewish citizens will be placed in front of their former residence in Arnstadt. The order must be placed in the next few days. At first there will be seven - for the time being, because Jörg Kaps and Yvonne Stecklum who are conducting the research during the past months have discovered more and more names and their fate. This will be the beginning; since financing is already secured for further orders.

The first stumbling blocks will carry the names of David and Paula Ambach, Max and Rosa Samuel, Max and Karoline Friedmann and Irene Behrendt, born Friedmann and few significant dates regarding their fate, could easily fill whole books. Thus Max Friedmann died on the 10th May, 1940 in Dutch exile. When he got the news of the invasion of the German troops, he suffered a heartbeat.

Behind many names stands: deported / murdered. Death kind - Sobibor, Belzyce, Auschwitz.

An exhibition will complement the construction of the stumbling blocks on the 21st May. However, this is not a simple task, they want to put faces on the names and not only on documents from archives. A few photos were already found, but the team hopes to find more pictures in private photo albums and these photos will be borrowed for the exhibit. For this reason they make a public request to persons who own such photos, to contact the local office of

the "Thueringer Allgemeine " Tel. 03628/86 39 11 or by e-mail in: arnstadt@thueringer-allgemeine.de

"Even if this is not possible to find pictures of every name, the effort itself deserves recognition; said the chairman of the Jewish Community of Thuringia, Wolfgang Nossen"
"You give back their names, this is already a lot. Until now they were only smoke. "

Gerd SCHMIDL

Jörg Kaps

March, 2007

Dear Mr. Cohen,
at first I ask you to excuse me answering only now at your friendly message.
My English is not very good, so i need help for translation. Now i found somebody- the wife of a friend will help me- and now i can answer you.

(This am i - Gabi, the translater, better the one, who tries to tranlate.... Dear Mr. Cohen, i hope, i can express everything understandably. Please, excuse my mistakes- yours sincerely, Gabi.)

Dear Mr. Cohen,
many thanks for your friendly E-mail I was very happy to receive a message from you.
In searching for people behind the letters and numbers i looked at the internet-pages of Yad Vashem, and on the first photoes i found your dear grandparents. This has been a most moving moment for myself.
I want to express you my deepest sympathie.
I feel ashamed of the horrible harm, that the people of my country have brought across the world and also to your family. For myself it is very important to remember and remind.

I have knewn Annikas father from our congregation. I feel deep respect for him. He achieved great things.

On March 22th, 2007 our work-group "democracy needs courage of one`s convicions" decided to place the first seven stumbling blocks in Arnstadt. Mrs. Stecklum and me made the suggestions and they were unanimous confirmed:
Paula and David Ambach; Irene Behrendt, Karoline and Max Friedmann, Rosa and Max Samuel.
This is only the beginning!

In connection with the laying of the stumbling blocks on the 21 th of May 2007 Mrs. Stecklum and i proposed, to make an exibition. Our proposal has found a great resonance.
Now i am surching for informations and documents- by order of the mayor of Arnstadt- together with Mrs. Stecklum for two months e.g. in the archiv of Buchenwald-Memorial, at the Internet-pages of Yad Vashem and with the help of a real good friend from Netherland. I hope so much, that the jewish congregation of Amsterdam will answer my questions. In a few days we also want to post a letter to Yad Vashem, to ask for help.
It was possile for me to lighten some fates, which had been unknown for us til today. At the beginning of the 90ies i have tried the same, but i had not been successful, because i could not find enough material. But now we have found some documents. On the 8th of March I have been

again in the archiv of Buchenwald-Memorial. There I found a list with the name of your grandfather and the date of his imprisonment in Cocentration camp Buchenwald. Today, on the 13th of march, I have been sitting in the "Marstall" in Weimar, the former gestpo-prison. There I found the card-register of the prisoner-numbers and the death-paper of your grandfather. I also found a lot of documents according the Hirschmann- family.
A journey to the Germanstate Revard Office in Berlin and the Central Yudaicum in Berlin is also planned but i cannot say up to now, when this may be.
In Arnstadt itself, seems to me, only very few documents still remained.
I will go on surching.
You asked, what shall happen with the material, we worked out.
Up to this moment i did not think about that. Now the Main Public Record Offics is interested in taking materials into its stocks, because there has been nearly nothing up to now.
I could imagine to make a little book together with interested young people.
But thats only an idea at the moment.
Dear Mr. Cohen, if you are interested in, i would of course let you copies of the material available.
May i ask you whether you still now other persons or sources, that could be helpful for our work?
Of course we shall estimate appopriately the help of the descendants of national socialist tyranny within our exhibition, the reporting and eventually following publications.

There is still one sincere question, dear Mr. Cohen: Could you imagine, to be in Arnstadt on May, 20th and 21th, when the stumbling blocks will be placed?

Dear Mr. Cohen, for today i want to say good-bye to you. I would be very glad to hear from you soon.

With the best regards
Yours sincerely

Jörg Kaps

Closure:

Next month a group of Arnstadt's Christian Citizens will honor the memory Of seven of Arnstadt's Jewish Citizens, two of which are my grandparents Max and Rosa Samuel. No, the past cannot be changed, but hopefully it will not be repeated. This is a personal milestone for me: These people located me and asked my help in contributing materials suitable for the memorial event. I am now beginning to feel a sense of closure and peace that I never had before. . . . a sense of peace . . . a feeling of SHALOM!

Yes, Life is a journey . . .I would like to believe that I have picked up some wisdom along the way. I understand and see by the actions of some of the children of the people responsible for these events and now also questioning

How could this have happened?

My cousin Rabbi Robert Jacobs, who was member of Central Synagogue as a child wrote to me:

"I make a clear differentiation between *guilt* and *responsibility*. *Guilt* belongs to the perpetrators; *Responsibility* is the path of mitzvah that every person is obligated to.

2008 Conclusion Thoughts

My Personal goal is let go of the Anger caused by Historic events beyond my control; and replace it with enlightened understanding of the past.

I have been searching for answers to questions about issues that have no answers; only coming up with more questions that cannot be answered.

My goal is to deal with these issues in the present time as they effect me
And network with people who have also been effected by these issues.
And Hopefully find a degree of closure and create a measure of Tikun olan
An attempt to repair the world.

When I got to the point of closure with the issue there always seems to be another issue or event that brings back the original Holocaust issue

Reflections about my Parents:

My parents took care of all my physical needs and wants but were unable to address all my emotional needs. They did the best they could for me. They had their own issues to deal with. Life and Time move on . . . It is my life and it my turn to make the decisions that will affect it. My job is to build on the Jewish values that I was brought up with L'dor va Dor – from generation to generation . They did not do a perfect job of raising me and neither will I
Raising my daughters; As I am sure they will tell you, we all try to do things in a better way.

Extended Family:

Growing up I felt the lack of an extended family. It seemed like it was always just the there of us. Using the Internet and e-mail I found a man who had written a history of my fathers family in a small town in Germany. The History went as far back as the 1750's in the area of Germany. Through him I found a cousin that I never know existed. My family was a branch of his family tree. We are third cousins. The genetic link is with my great grandmother. About 5 years ago I

attended a 'reunion' of 5 cousins that had never met. One cousin's ancestors left Germany in the late 1800's way before my father was born. He came up with an announcement of his grandparents Silver Wedding anniversary party in Germany in the late 1800's. Another cousin is lives in Holland; another in Philadelphia and the 5th in Indiana. Another cousin present attended Central Synagogue as a child
and is now a Reform Rabbi with a congregation in Maryland.

On my mother's side a cousin found me last year. Year's before the development of the Internet, Yad Yashem in Israel had forms called Letters of Testimony. You could fill out names of lost relatives that were sent to an archive. I filled out the information about my grandparents and put my address on the form. Last year the data base was published on the internet.
About a year ago I received a family tree and history from my mother's side of the family.

Jewish Themes:

What have I learned about –

Covenant - Each Generation must rediscover it.
L'dor va Dor – from generation to generation
Wandering –like the Jews of the Torah in the Desert
Value of Judaism
Personal Study and Growth
Congregation and Torah Study

from the chairman of the jewish state community Thueringen
Over the centuries jews have always belonged to the communities in the region of Thueringen. Their neighborhood with the christian population was changeful: On the one hand the neighbors had an interest in services jews offered to make their living. The jewish cettle and corn traders, the small bussiness men and moneylenders where indispensable to the oeconomic circuit of the region. On the other hand their excitence was never assured. It depended on the arbitrariness of the authorities whether they accepted jews for the reason of political power or monetary issues or set free the constantly present anti-Semitc temper.
According to this fact the history of southern thueringen is not only stemped by prosperous coexistence but also by progromes, jewish displacement and absurd religious accusations. Jewish life nearly became extincted in southern Thueringen when in the 13. century persuance and displacement was common among this region. The enlightenment and impulses from the french revolution slowly forced the long and difficult process of jewish equality. Very reluctantly the authorities and most of the christian neighbors were willing to let go of the minority status held by the jews. By the end of the 19. century the process of equality had torn down all exicting borders. Jews were now equaly respected citizens and not people with restricted rights. The

constructive power of jewish culture could now fully evolve. Their part in civilising the region was enormous. The catastrophe that was cause by the national socialists was unexampled in their history.
Neighbors became foreigners, which were seperated at first than displaced and in the end murdered. The every day anti-semitic behaviour by the majority of the population was as devastating as everywhere in the Reich. Real solidarity was offered only in rare cases which are remembered well. In the meantime jewish life has evolved again in Thueringen. The intention to extinct our jewish people has not come to fulfillment. The interest in our history is increasing as well as the painful awarness that the Shoa has inflicted a huge loss upon Germany.
Today quiet a lot of people and groups concentrate on the historic topic about jewish life. The most impressing initiative is shown by a group of more than two dozen of historics under the direction of Hans Nothnagel that searches with true passion for all evidences of jewish excitence. With the collection of 36 lokal chonicles the authors present the results of their work. They do not claim to have written a scientific monography.The exceptional value of this work is represented by the overwhelming amount of information which provides the material to draw out a detailed picture of jewish life.
This way the six volumes of the collection are a repository for the use in schools and for political education but also for continuative historic and jewish research. I hope that all readers take interest in the chronicles because the knowledge about jewish life is needed more than ever. I would like to see an big and open-minded reading circle.
freely translated
Wolfgang M. Nossen

Greetings from the prime minister of Thueringen Dr. Bernhard Vogel for the publication of volume 6 "Jews in southern Thueringen - protected and haunted"

With volume 6 the documentation "Jews in southern Thueringen - protected and haunted" has come to an end. She is astounding by all means. Astounding because a group of historicly interested people has come together to work on a neglected and for this reason even more important topic in the history of their region. The history of jewish life in southern Thueringen. Astounding even more because all authors did not only focus their documentation on the 13 fatal years of national socialist pursuance but started much further back in time. With the help of lokal chronicles they have search for early traces of jewish life in southern Thueringen and have found many unknown and never analyzed sources.
In the end the project is remarkable because commited historics who thought of it as their lifes work tried to write down the developments in jewish life from the beginning without getting discouraged. They have not subscribed to the view that history has to be forgotten and took in consideration the opinion of the american philosopher George B. Santayana: " Those that will not remember the past are condemned to repeat it!" The authors of this collection intented to remember the past and consciously wanted to envision the past. Remembering as a moral duty against oblivion. This lokal chronicle fulfills an important task. It does not tell an abstract story of discrimination, pursuit and fight for equality but tells about the life of single persons that lived here and made history come alive. The actually staggering fact is that in Thueringen people were segregated, haunted, displaced and murdered only because of their religion. People that had the same hopes and dreams and wanted nothing more than to live. They were fathers and mothers, daughters and sons, relatives, neighbors, friends and colleges. Today their fate can not be unconcerning to us. The authors and researchers were not unconcerned about the fate of their ancesters and jewish fellow citizens. Even knowing that this project was established by many others one man has made a huge contribution with more than twelve years of researching. Representative I want to thank Hans Nothnagel for his sacrificing and precious work when trying to document jewish life in southern Thueringen. His commitment deservs acknowledgment.
We are glad that today a small jewish community is growing and developing again. We have many reasons to be thankful for that and I associate the wish that it is possible to provide a bigger basis for this community. It has to be our aim to develop a consciousness of jewish culture, traditions and religion apart from this community. The british historic Arnold J. Toynbee once said : "We are not condemned to let history repeat itself . We are free to decide whether it shall take a new direction or not. Humans are gifted with this freedom of decision and can not give over this responsibility to god or nature." With this consciousness about our past we shall shape our present and future. This cronicle contributes to this vision.
freely translated
Dr. Bernhard Vogel Erfurt, 20. Juli 1999

Quotes from Jewish authority of Thuringen

I gathered some of the following infromation from the Web site of the **Central Council of Jews in Germany**

"Although historians believe that Jews have been living in the area now known as Germany since the third century, it was not until the 19th century that they began organizing beyond regional level. The first association for Jews across the German territories was the *League of German Israelite Communities* (the *Gemeindebund*), founded in Leipzig on 29 July 1869. The inaugural assembly declared that its main task would be the fight to obtain equal legal rights for Jews. It was followed in 1893 by the constitution in Berlin of a *Central Society of German Citizens of the Jewish Faith* (the *Central-Verein*). By 1927 this numbered about 70,000 individual members in 21 regional associations. The *Verband der deutschen Juden* (Association of German Jews) was formed in 1904.

Prior to 1933, however, there was no single association to represent all Jews. Soon after the Nazis seized power, the *Central Committee of German Jews for Assistance and Construction* (or *Zentralausschuss*) saw the light of day. This in turn produced the *Reich Representation of German Jews (Reichsvertretung)* on 17 September 1933. Rabbi Leo Baeck was elected to be the first chairman of the *Zentralausschuss*. In the light of the Nuremberg Race Laws the *Reichsvertretung* was instructed by the Nazi regime in July 1939 to change its name to *Reich Association of Jews in Germany (Reichsvereinigung)*. This body was placed under the direct supervision of the Gestapo, or Secret Police. Its office in Berlin was closed down on 10 July 1943 and the association was dissolved, its assets confiscated and the remaining staff deported.

Before the Shoah the Jewish population in Germany numbered between 500,000 and 600,000. The census of 16 June 1933 – which provided the initial statistics for ostracizing and extinguishing Jewish life – listed precisely 502,799 persons as "Jews". Six years later so many had emigrated or been driven out of their homes that the figure had fallen to 215,000. In 1941, when deportations to the death camps began, the number of "German Jews" had declined further to 163,696, and a subsequent survey on 1 April 1943 only accounted for 31,897. Of the 15,000 or so Jewish men and women who still found themselves in Germany at the end of the war, about a third must have survived Nazi persecution by living in hiding.

Past and present Presidents of the Central Council of Jews in Germany:

Ignatz Bubis OBM
Term of office: 1992 to 1999
Ignatz Bubis was born in Breslau/Wroclaw on 12 January 1927. After his liberation from the camp he made his home in Frankfurt, where he was Chairman of the Jewish Community from 1983. It was Bubis who famoulsy said: "I am a German citizen of the Jewish faith."

Rabbi Robert Jacobs:

Over the last years--nearly 20--I have seen so much shift in the world consciousness, and especially in Germany as a new generation has grown up seeking answers to the questions that thinking Jews have posed since the 30s: how could the actions against the Europeans Jews have begun and been carried out in Germany? In Germany today, and more specifically in the parts that were formerly the German Democratic Republic (i.e. East Germany) the period of suppression of discussion did not end in 1968, but after 1989.

Of course there are specific Jewish questions that transcend the German ones even of the same generation. Although I cannot claim to be a survivor descendant, as all my grandparents were US born, my early consciousness was shaped by some of the same issues that I think drive Dick Berger and thousands of Jews to pursue family history and genealogy so seriously--it is really hard to know who we are if we do not know where we come from. Jewish life was fundamentally disrupted by the Sho'ah; families are incomplete and longstanding institutions disappeared.

Beginning in 2005, I have spent some weeks each of the past three US winters in South Africa--the first two years 6 weeks each working with Temple Israel, the Progressive Congregation of Cape Town, and two weeks this year interviewing at Bet David in Johannesburg (I will move there in July and begin working in August). A personal benefit has been meeting and becoming close with a 3rd cousin there (Arlette Buisansky). We are a few years apart in age, both born outside Germany, and neither knew the other existed until a few years ago. Oddly, in many ways, we could have grown up together.

So here is the paradox of modern travel--Jews have been a people in motion for centuries--but the disruption means that the networks of previous times are disturbed and our own sense of personal vulnerability has grown enormously.

I do not know if this little sermon will help you formulate some thoughts for your participation in the Central Synagogue event. The photos and materials about the Stolpersteine are a lovely visual addition and personalization for those who have no connection. The translation of the article is accurate, if stilted.
Shavu'ah tov

The Zentral Rat is completely legitimate, as they are the official Jewish Communal representation to the German Federal Government. The Thuringen group would be their provinicial equivalent.

I would love to talk more about your second generation experiences, even as an outsider. Let me reflect a bit and try to come back with some thoughts for you.

Best
Robert

...

End of Robert and Bonnie Cohen Collection.